

Mr. O K E S,

WE desire you to print the
Sermon you preached
before the Judges at the Assizes
at *Reading* the 12th of *July* 1681.

Sir *WILLIAM KENRICK* High Sheriff.

Sir Jonathan Raymond

Charles Garrard Esq;

Richard Palmer Esq;

John Breedon Esq;

John Whightwicke Esq;

George Blagrove Esq;

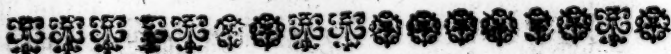
Gyles Hamley Esq;

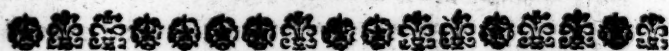
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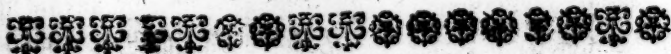
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5.
Monarchy Maintained.

I N A
SERMON

Preached at
St. Anne Blackfryers.

By Titus Bruce, *a Presbyter of the
Church of England.*

L O N D O N,

Printed by J. R. for Fincham Gardiner, at
the three Roses in Ludgate-street, 1682.

Monarchy Maintained.

I N A

SERMON

ON

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T O T H E
READER.

Reader,

Ignorance of the Divine Majesty of Heaven, and interest here below, are the chief Supporters of Faction and Schism; Ignorance being the Mother of a blind Zeal, and
Interest

To the Reader.

Interest the Guide of a Phantastical Conscience. To inform the one, I have expos'd my self to publick Censure: To unmask the other, I have compil'd these following Meditations. Such as they are take them: If thou art offended, it shall not in the least dissatisfie me. It is a Doctrine I will maintain, *Though I mingle my Blood with my Sacrifice.*

The *Loyal* are exempted from censure, if any gau'd Beast is touch'd, I shall only laugh to see him wince.

To the Reader.

I know well enough how some Persons will resent this, and I fear it will rather disturb their unsettled Spirits, then work in them the least amendment. If I labor in vain, it is no more than what the best of men have done before me: *Moses* and *Aaron* and all the Prophets were sent to a *stiff-necked* and *disobedient* People. Men of rare accomplishments, and indefatigable industry, have spent their whole time, and yet perhaps have not prevail'd with one refractory Sinner. I do not expect to speed better than they, the Subject of
my

To the Reader.

my Discourse being unpleasing
to many, and what is still worse,
we feldom read of a Rebel that
ever had the Grace to Repent.

(1)
ROM. 13. 2.

*Whoſoever therefore reſiſteth the Power,
reſiſteth the Ordinance of God : and
they that reſiſt, ſhall receive to them-
ſelves damnation.*

I Read of a certain time when there was no
King in *Iſrael*, but every man did that
which was right in his own eyes. Four times
I find this mentioned in Scripture; and in this
Anarchy, ſo great was the peoples Impiety,
that we can hardly, except amongſt our ſelves,
find its parallel. *Micha* turns Idolater, the
Danites Robbers, and the Men of *Gibeah* com-
mit a Rape upon the *Levites* Concubine : So
was our caſe, when every *Sniveling Phanatick*
proclaimed his own Humour, ſet up the Calf
of his own Brain, and danc'd about it. The
B Army

Army dishonestly rob'd and plunder'd all that durst be honest; every Minister is espoused to his severall Congregation, God Almighty is the Father which gives them in this mystical Marriage; and when (with the *Levite* before mentioned) they have with much pains and patience, long-suffering and meekness, travelled to reclaim their Errours, and call them back to their first Loves; must they by the *Benjamites*, those ravening Wolves, which love to devour the prey, and divide the spoil, as their Father *Jacob* had prophesied of them, *Gen. 49. 27.* Must they, I say, by their Sequestrations, ravish them from thence. This was done when there was no King in *Israel*, when every mans Sword was his own Carver, and every ones Affections sat Judge of his own Actions; we had then, to our grief, no King but thousands of Tyrants. But God, who is a God of Order, pittyng our Distractions, out of this Chaos of Confusion commanded Light and Life, giving us the Breath of our Nostrils, the Light of our Eyes, even our most Gracious Sovereign, the Anointed of the Lord. This was the hand of God, this is his own Ordinance; and whosoever presumes to oppose it,

Contra

Contra animatam dei imaginem, pugnat, rebels against the walking representative of Omnipotency: *Inde Imperator, unde & homo*, the same hand which made him Man, crown'd him King; and this the Apostle testifieth, when he saith, *there is no power but of God*; this consideration forc'd in St. Bernard so brave a Resolution, that maugre the Confederacy of the World, he would prove himself a Christian to God, by a Loyal Subjection to his Sovereign, *Si totus orbis* (saith he) *adversum me conjuraret*, &c. should the whole World conspire against me, to compel me to act any thing against my King, I would fear God and his ordinance, and therefore durst not offend. Religious Soul, he would be no rebellious Covenanter, no associating Traitor; and he gives his Reason, *Non enim ignoro ubi legerim, Qui Potestati resistit: Whosoever resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves Damnation*. In which words we have three things to be considered; first, that Sovereign Power is an Ordinance of God. Secondly, Because it is so, it ought not to be resisted. Thirdly, The Punishment of them

who presume to resist; of each in order. To the first, that Sovereign Power is an Ordinance of God. When the pleasure of God had called the People of *Israel* to be his own peculiar Inheritance, he did not presently, and at the first, establish one perpetual Form of Government, or set the imperial Crown upon the Head of his anointed; but ushers in the Royalty of a King, with some inferior Subordination of Power; from Captains he gave them Judges, then Prophets, then Judges again, as if Almighty God contriv'd a way how best, and upon the best experience, he might be a safe-guard to his People. But when these under Titles, could not prevail against the daring Out-rages, and bold Presumptions of the Tribes; Then did he exalt his Throne, creates his Viceroy, and discovers his King upon his holy Hill of *Sion*. Here God stops, he proceeds no further, no change from hence. *St. Austin* proves Monarchy, for this cause, to be the best Government, because it was the last which God establish'd. When the deeds of darkness durst see the light, and owl-ey'd Iniquity dar'd approach the Sun when the high hand of Impiety disdain'd the co-ercive Power of their inferior Magistrates,

Magistrates. God raised up a new Succession of Princes, a race of Kings to suppress those Insolencies. Hence *St. Paul* styles them the Ministers of God, his Revengers to execute wrath upon them which do evil. In Kings, saith *Lactantius*, there is a double appearance, they are men before God, but Gods before men. Their Commission is signed in Heaven, *Prov.* 8. 15. *By me Kings Reign*: Their Authority is confer'd by Heaven: They are the Anointed of the Lord: Their Power descends from Heaven, *Psalms* 21. 1. *The King shall rejoyce in thy strength, O Lord*; and from hence we must of necessity conclude, that Sovereign Power is the Ordinance of God. But further to confirm this, let us look upon the great Pattern of our Lives, and Saviour of our Souls, when he who is the Judge of Heaven and Earth, stood before the Judgment Seat of *Cæsar* to be adjudged; he confesses himself to be the Author of that Power which spoke his Condemnation. I cannot here omit the Observation of *St. Austin*, that at the Creation where God brought forth all other Creatures in abundance, storing all the Earth with many *Individuums* and Particulars of the same Species; as many Beasts, many

many Birds, and the like: he made but one man, and determined all the rest should flow from his Loins, and so acknowledge him their Chief, and Principle: and so from him a lineal Descent should be derived by primogeniture, in whose hands should rest the Government of all the rest. So that we see Monarchic Government is by God's own order the most natural. When men began to multiply upon the face of the Earth, and became as the Stars of Heaven, or as the Sand upon the Sea-shore for multitude; for the better peace and tranquility of the World, and the free course and Administration of Justice, God's Providence was pleased to elect some particular Persons to govern the several Provinces and Dominions of the Earth. He suffered not all the great men in any place to have an equal share in Authority and Power; lest that *Aristocracy* should have bred Emulation, which is commonly the Parent of Discord; he was much further from letting all the People enjoy a Parity, lest their Democracy should have brought in Confusion. But he exalts the horne of his anointed, he disposes the rest in subordinate Offices under him, thereby maintaining so
blessed

blessed a Consort here below, as that it is an imperfect shadow of that blessed Harmony which is above. And upon these Persons thus exalted, God hath bestowed an especial Character to secure them from any dangerous Conspiracies: *Touch not mine anointed*, saith David, *Chron. 1. 16.* my *Messias*, saith the Original, as if the Brow of Majesty were the nearest Draught, and liveliest representation of Almighty God. Hence it is that they were honoured in the purest times by the best of Christians, with such Appellations as did besit their greatness; their words, *Divinis jussio*, the audible Voice of God, their presence, *Sacra vestigia*, the clearest foot-steps of the Deity. This Primitive Doctrine would still be believed and practised, were it not for some who creep into Pulpits, as customary Birds, at the time of the year, into hollow Trees; where out of a zealous ignorance they dare declaim against all Authority as Anti-christian, all Antiquity as Heretical, all moral Learning as in it self Damnable; which I must confess is the best Plea for their own ignorance. These are *Jeroboam's Calves* set up at *Dan* and *Bethel*, to hinder People from going up to the House of the
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the Lord, where the true Exposition of the Law would teach them their Duty. It is the Apostle's advice to his Son, *Titus* 3. 1. *Put them in mind to be subject to Principalities and Powers, and to obey Magistrates*; for indeed all Authority descends from God, and our Superiors bear the Image of the Divine Power. There is no sin in the World which God hath punished with so great Severity and high Detestation, as that of Rebellion. For the sin of Idolatry, and other Crimes, God hath sent the Sword, the Pestilence, and the Famine; but it was never heard that the Earth opened, and swallowed up any, but only Rebels against their Prince: *Quibus dum non essent digni vivere* (saith *Optatus*) *nec mori concessum est*, not deserving to live, they were not vouchsafed to dye. *Sepulti sunt priusquam mortui*, they which had made a Separation from their Fathers, were not suffered to be gathered to their Fathers but go down quick to Hell. To what hath been said, I shall only add the consent of the Primitive Church, and the Testimony of the ancient Fathers; and by that I hope I shall clearly prove my first Proposition, *viz.* that Sovereign Power is an Ordinance of God.

In

In the days of old before Religion was adulterated, as *Eusebius* tells us, the Reverend Fathers in the Primitive times were wont to bless the patience of their Christian Souldiers; bless them for their Loyalty; bless them for their Service which they performed to their most cruel Blood-sucking Persecutors, when they behaved themselves like the stoutest Champions in the Causes of their Emperors, under whom they were more likely to suffer Death, than to receive a Reward; they were encouraged with an *Euge, sic decet Christianos*; well done, now ye shew that ye serve the Lord of Heaven, by obeying his Vice-Roys, his own Ordinance here on Earth. When our Saviour Ascended into Heaven, he left the holy Spirit as a Legacy to his Church, to guide it into all Truth. I hope *St. Peter* and *St. Paul* were true, and sound Divines. And we find both these affirming that Sovereign Power is of God. But we are fallen into the dregs of time, wherein we have some who through ignorance and impudencē dare assert, that had these Apostles lived in these times, when Christians knew their own strength, they would have taught the Church another Doctrine. Blasphemous

phemous Wretches ! can they not be content to wrest the Scripture to their own Damnation, but must they lye against the holy Ghost, and make the holy Spirit of God, in whom there is no shadow or shew of turning, to be byass'd by interest, and to serve the times ? Never *Mussel-man* yet thought so of *Mahomet*, or Heathen, of the course of Nature. If we consider the Writings of the Heathens, we shall find that they attribute more to their Princes, than many professing Christianity are willing to acknowledge : *Plutarch* tells us, *Principes sunt Ministri Dei, & à Deo constituti*. *Tacitus* *Minime ambigendum est imperium à Deo habere Principes !* Princes are the Ministers of God, and are constituted by him, saith the one ; and it is not to be doubted, but that they receive their Power from God, saith the other. *St. Austin*, is still more clear, *Lib. 5. De Civ. Dei Cap. 25. Non tribuamus dandi Regni atque imperii potestatem nisi Deo vero*, which the Apostle may interpret for us ; the Powers which are ordain'd of God ; *St. Irenæus* tells us, *Cujus jussu nascuntur homines, hujus jussu & Reges constituuntur* ; he that saith unto them Live, gives them Power likewise to Reign. To what purpose should I add more, but

but only that by which St. Peter characterizes the Separatists of his time, 2 Pet. 2. 10. which may not unfitly be applied to ours; *they despise Government, Presumptuous are they, Self-will'd, and are not afraid to speak evil of Dignities.* I know not whether I may call St. Jude's Epistle a History of those times, or a Prophecy of these; he tells us of *men crept in unawares, who separate themselves, dissatisfied, murmuring Persons, and disobedient.* But I pass to the second.

Secondly, We ought not to resist: I presume none present will be so impious as to deny but that the Sacred Scripture is the Rule, both of our Faith, and our Obedience. The Apostle advises, that we should desire the sincere Milk of the Word, that we may grow thereby. But alas, some Persons have rub'd over these Breasts of our dear Mother the Church with Gall and Wormwood. Should we follow their corrupt Expositions, they would make the Waters of the Sanctuary like those of Babylon, where we may sit down and weep when we remember Sion. They pretend to Reformation, but in the mean time would trample Conscience, Obedience, Religion and Duty,

both to God and Man under foot. The Reverend Bishop *Davenant* in his twelfth determined Question, tells us, *Induant quam velint pietatis Larvam, isti Magistratum Reformatores, &c.* Let them mask under what Vizard they will, Religion may be their Plea, but Rebellion is their Practice. There is no pretence whatsoever should make us Rebel. We should not only serve the *Vespasians*, who are the love and delight of Mankind, but we should take the advice of the Apostle, 1 *Pet.* 2. 13. *To submit our selves to every Ordinance of man, for the Lords sake*; and he liv'd in the time of *Tiberius* and *Nero*, who were stiled *πύλον αἱματι ποροεμύον* heaps of Morter tempered with Blood. Take the Sweet-Singer of *Israel* for your Pattern, and I chiefly propound him, because he is honoured with the glorious Character of being a man after God's own heart; see the History, 1 *Sam.* 26. When *Saul's* guilty Conscience gave him leave to sleep in the Trenches of *Hachilah*, with his men of War about him; we shall find as many Arguments to arm *David's* hand against him, as ever met to depose a Sovereign Title.

First, on *Saul's* part, He was an unnatural Tyrant against his own Son *Jonathan*; He was

a bloody Persecutor of the Priests of God, commanding them to be slain, because their hands had been with *David*. He was a sacrilegious Usurper of the holy Offices. He was a demoniacal furious Man, possess'd with a Devil.

Next, on *David's* part, His Life was sought for, and by sparing *Saul*, in all humane probability he destroyed himself. He had all the opportunity that Night and Security could administer unto him. He was a Successor to the Kingdom by the Prophets Unction; and yet for all this, as if he had been a Champion to maintain the right of Princes, he stops *Abishai's* hand with a *Quis unquam, who can lift up his hand against the Lords Anointed and be guiltless*. The *Helvetian* Divines have prepared an *Anathema* against all those who either openly by offence, or privately pretending defence, shall oppose their Magistrates. There is a *Damnatus* pass'd upon them, the Churches Sentence is pronounced, and they will find Heaven as inflexible as their rebellious Hearts.

I am amazed when I behold the purest time of our Religious Fore-Fathers, and see those blessed Martyrs, even when they were dress'd

up

up in Flames, and accompanied *Elijah* to Heaven in a fiery Chariot; when they were grinding between the Teeth of Lyons, and were driven up to the tops of Mountains, as so many Sheep to the Slaughter; when their ingenious Torturers were overcome at their own Art; and could invent no Punishment equal to their Patience; even then at their hour of Suffering, to hear them Pray for their Persecutors; to hear them poure out their Souls in their most pious Devotions, for a Blessing on the Heads of those Tyrants under whom they suffered; and we, who enjoy all those Blessings which a peaceable Government can enrich a Land with, which sit every man under his own Vine, and under his own Fig-tree, partaking of our own Labours, and the fatness of the Earth; that we, who are at rest on every side, when the rest of the Christian World is imbrued in Blood; that we, I say, should not be contented; and yield all faithful and thankful Obedience to God's Vice-gerent.

I cannot but wonder, when I hear mention of the Loyalty of some *Heathens*; some of them exposing their Bodies to the deadly stroke of their Enemies, to secure the Persons of their Emperors;

Emperors; others leaping alive into their Funeral Piles, as if they could do them no later, no greater Service. Are we Christians? Are we Protestants? What think we then of that Branch of the Protestation, that we will maintain the establish'd Doctrine of the Church, as it stands in opposition to Popery, and Popish Innovations?

This Position of *Bellarmino* will shew us part of the Doctrine of the Church of *Rome*: *Non licere Christianis tolerare Regem Hæreticum*; Princes falling into Apostacy from the Faith, or Heresie in the Faith, loose all Dominion over their Subjects. How much worse than these were some amongst us, who under a pretence of Religion, commit a Rape upon Right, and destroy the Faith's Defender?

I dare oppose this 13. of the *Romans*, against the Power of Men or Devils, that would trample upon the necks of Kings: *Let every Soul be subject*, v. 1. mark the style; There's a Statute Law enacted in the High Parliament in Heaven, which no man which owes a Soul may Break, without High-Treason against man, and higher Impiety against God. The most Refractory will have a specious Pretence; they

they make it a matter of Conscience, the Devil transforms himself into an Angel of light, but they make no Conscience to disobey. Their Plea for Rebellion, is the same by which the Apostle shews the necessity of Obedience, *v. 5. Ye must needs be subject, not only for wrath, but also for Conscience-sake.* To this let me add that Precept of the Reverend Bishop *Taylor*, The Law of God commands us, therefore we must make a Conscience of keeping the just Laws of our Superiors; and although the matter before the making of the Law, was indifferent, yet now the Obedience is not indifferent. And again, Lift not up thy hand against thy Prince, upon what pretence soever; but bear all Personal Affronts and Inconveniences at his hand, and seek no Remedy, but by Patience and Piety.

The most Reverend Bishop *Cranmer*, in the days of King *Henry* the Eighth, in his Exposition of the Fifth Commandment, tells us, that by it we are bound not to withdraw our Fealty, Truth, Love and Obedience from our Prince, for what cause soever it be; nor yet for any cause may we conspire against his Person, nor do any thing towards the hinderance

or

or hurt thereof, or of his Estate. The Pious Bishop *Latimer* tells us, that we may, for nothing in the World, Rebel against the Ordinance of God, that is, the Magistrate. These glorious Saints and holy Martyrs, did in their actions confirm their Doctrine, and in the days of Queen *Mary* received the triumphant Crown, obeying her in suffering for that which their Consciences would not give them leave, actually to perform.

After them comes that painful and Reverend Bishop *Jewel*, disputing with *Harding*, issues in the Story of *Chilperick* King of *France*. His Nobles deposed him, the Commons were convented, and the Pope confirmed it, Rebellion as well strengthened as heart could wish; yet his Successor *Pipin*, scarce ever, with quiet, enjoyed the Kingdom, and of nine Generations, which were all of that Race that succeeded, hardly one was found which went down to his Grave in Peace.

These are men, whose very names will tell you that they have been applauded for their Piety, should we blot out these from the Catalogue of the Church, I fear we should have but a poor Charter for our Religion.

D

If

If then there be any here, with whom that Sacred name of *Majesty*, like a high Mountain at a great distance, hath seem'd to vanish into the Air, and seem'd a little nothing, or disappear'd; suffer your selves to be undeceived. Search the Scriptures; if you be of the Faith of your Fore-Fathers, have the same Conscience. *David* did privily cut off the skirt of *Saul's* Garment; But his heart smote him, and he never found Peace in himself, till his tears had wash'd out his faults. But we do not oppose the King, saith the *Phanatick*; *the King is a good King, a merciful King!* (and so he is in spite of their fancy bold-fac'd Detraction.) But yet there is something which troubles them, they are griev'd that he is not less a King, or that they are not more his Masters. If he be so good; (which nothing but impudence will presume to question) why do they then not yield obedience. The Reason is clear, a Factious Spirit can never be long content with any Government. How careful were the *Loyal Israelites*, to preserve the Royal Person of their Prince, when they exempted *David* from the danger of a War: a War commenc'd by an unnatural Son! and manag'd by the advice of

an ungrateful Traytor, 2 Sam. 18. 3. *The People said, thou shalt not go forth, for if we flee away, they will not care for us, neither if half of us dye, will they care for us. But now thou art worth ten thousand of us.*

Again, as if the whole Kingdom, at his Death, were to have been intombed in a fatal and disconsolate Grave of darkness, or else condemned to a perpetual night, 2 Sam. 21. 17. *The men of David Swore unto him saying, Thou shalt go no more out with us to Battel, that thou quench not the light of Israel.*

Are ye Christians? or hath some new born title taken away that name? If you have not renounced your Baptism, but still continue what you pretend to be; I know you'l find that Damnation is the Portion of them that resist the Ordinance of God.

And this brings me to the third and last thing, namely, the Punishment of them that resist. They shall receive to themselves Damnation. *Rebellion*, as the Scripture tells us, *is as the Sin of Witchcraft*; and commands likewise, *That we should not suffer a Witch to live*: These are left to the censure of the Magistrates, and to

the Punishment due to them by the Laws. But as for incorrigible Rebels, God takes them to task himself; *Psalm 106. 17, 18. The Earth opened and swallowed up Dathan, and covered the Congregation of Abiram, and a fire was kindled in their company, the flame burnt up the wicked.* St. Paul tells us, that the wages of every unrepented sin is death. But such a horrid crime as this, *Heats the Furnace seven times hotter than it was;* it causes the Worm that never dieth, to gnaw more violently, and add new Stings to the eternal Scorpions. At the hour of such a Persons Death, when Desperation begins to knit up all with a direful catastrophe; the Pulses beating slowly, the Head akeing violently, Body and Soul refusing Comfort, he sees the Devil ready to pay him the Wages of unrighteousness, and he receives to himself Damnation.

But the King shall rejoyce in thy strength, O Lord, exceeding glad shall he be of thy Salvation; for thou hast given him his hearts desire, and hast not denied him the request of his Lips; thou shalt prevent him with the Blessing of goodness, and hast set a Crown of pure Gold upon

upon his Head. His Honor is great in thy Salvation; Glory and great Worship shalt thou lay upon him; for thou shalt give him everlasting Felicity, and make him glad with the joy of thy Countenance.

Amen.

F I N I S.
